



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

renders, "Aurifaber omitted this passage, likely as smutty" (p. 105). In some cases, however, the sense of the original is totally missed. Where Denifle wrote: "Man müsse meinem Werke gegenüber den Standpunkt Niedriger hängen, einnehmen: Luther und der Protestantismus werde durch dasselbe nicht berührt," Volz translates: "My work is to be offset by the viewpoint of Niedriger — assume that Luther and Protestantism are not touched by it" (p. viii). "Niedriger," of course, is not a proper name, but a common noun meaning "obscure people."

PRESERVED SMITH.

POUGHKEEPSIE, N.Y.

CORRESPONDENCE OF JOHN HENRY NEWMAN WITH JOHN KEBLE AND OTHERS. 1839-45. Edited at the Birmingham Oratory. Longmans, Green, & Co. 1917. Pp. x, 413. \$4.00.

Those, and they are many, for whom the name of Newman is still one to conjure with, will notice with surprise the meticulous caution with which the censorship of the Church has been brought to bear upon these Letters. The author was the greatest Catholic divine in a century of reaction. He did not suffer fools, even in high places, gladly; but his differences with the Rome of Pius IX were with its temper and methods, not with its teaching. Folly, carried beyond a certain point, became, he thought, a moral fault. Acton, who read him more accurately than any of his contemporaries, and from the wider European rather than from the provincial English standpoint, makes no question of his Ultramontanism; on which his elevation to the Cardinalate by Leo XIII, one of the most Roman, though one of the wisest, of Pontiffs, set the final seal. Yet the permission of three several Censors, one of them an Archbishop, is required before this selection from his letters between 1839 and 1845 can be published. And the censorship, it should be remembered, is negative, not positive; that is, it does not express approval. What it says is "Nihil Obstat"; there is no sufficient reason to refuse permission for the book to be printed. Such precaution does not inspire confidence. We do not know how far we have the real Newman; all that we can be sure of is that we have Newman as the ecclesiastical authorities wish him to appear. It is possible that in the letters of the years covered by the present collection there is little to which they could take exception. But there are periods in his life of which this could certainly not be said. His papers and correspondence, for example, between 1860 and 1876 would be of

the greatest possible interest to the historian of the Church of the nineteenth century. But unless, by some happy indiscretion, these documents are published without being submitted to the censor, the chances of their appearance are small.

Whether or no the result is due to the care with which they have been selected, edited, and censored, the letters contained in this substantial volume are — what is rarely the case with Newman's writings — frankly dull. They describe a succession of small storms in a small tea-cup: Tract XC; the Jerusalem bishopric; the varying fortunes of the Oxford Movement; all treated from a narrow sectarian point of view and with a curious want of urbanity and temper. Dr. Arnold of Rugby was the *bête noir* of the party — the question, "But is *he* a Christian?" will be remembered (*Apologia*, Chap. I); and on his death we find the following comment in a letter to Keble in the present collection:

"If it is right to speculate on such serious matters, there is something quite of comfort to be gathered from his removal from this scene of action, at the time it took place; as if so good a man should not be suffered to commit himself *cominus* against truths which he so little understood" (p. 321).

On the appointment of Dr. Alexander to the bishopric of Jerusalem he writes to J. R. Hope:

"Your account of the Jerusalem matter is fearful; the more I think of it the more I am dismayed. . . . I feel so strongly about it that when once I begin to publish my 'Protest', I think I shall introduce it as a preface or appendix to every book and every edition of a book I print. If people are driving me, quite against all my feelings, out of the Church of England, they shall know that they are doing so. Is there no means of impeaching or indicting someone or other? Lawyers can throw anything into form. Should Bishop Alexander commit any irregularity out in Palestine, might not one bring him into Court in England?" (p. 144).

And Hope addresses Gladstone on the same subject:

"Had Prussia come to us humbled and penitent, complaining that separation from the Catholic Church was too heavy any longer to be borne . . . then none more gladly than I would have prayed that, as far as higher duties would allow, she should become one with us. But as it is, she comes jauntily, by a Royal Envoy, with a Royal Liturgy in her hand, and a new and comprehensive theory of religion on her lips, to propose joint endowment of Bishoprics, alternate nominations, mixed confessions of faith . . . and a Political Protectorate soldered together by a divine institution. . . . And, alas that it should be so! she has found among our Bishops men ready to grant, without a pause or a doubt, all that she desired" (p. 158).

What a view! What a world! What a mentality! Can we wonder at Bunsen's judgment of the Movement—that it was “Popery without authority, Protestantism without liberty, Catholicism without universality, and Evangelism without spirituality”? or at Arnold's verdict on its action, for example, in the Hampden controversy?—“There was in that something more than theoretical opinion; there was downright evil acting; and the more I consider it, the more my sense of its evil grows” (*Life of Arnold*, p. 424).

To the present generation Newman is an enigma. That he was the leader of a reaction is certain. Catholicism owes him much. He restored its poetry; like the pious sons of Noah, he “went backward,” and threw a veil over its shame. But in his later years *Lucanus an Apulus, anceps*. There were those to whom he seemed to have a foot in each camp. He was supposed to have an answer to every doubt and a solution for every difficulty. “If John Henry Newman can be a Catholic, surely you can,” is an *argumentum ad hominem* by which many a waverer has been silenced; if belief can be vicarious, it could be so (it was thought) here. But if he possessed the powers attributed to him, he kept them *in scrinio pectoris*. His reserve was impenetrable; they did not appear. Jowett's comment on the *Apologia* was (1) that it was “not the work of a saint”—the great man was intolerant of opposition; and (2) that it discussed at great length the question whether the writer should, or should not, become a Roman Catholic — “not, I think, a matter of any great importance,” the Master added. The remark showed less than his usual perspicacity; for both to the Catholic Church and to the Church of England Newman's secession was an event of the first consequence. It set the former in a false perspective; for he was a great magician—his spells could make shadows real and the worse the better reason; and it hypnotized the latter into the disastrous policy of substituting the denominational for the national idea. “Anglicanism,” as the word is now understood, is the creation of the Oxford Movement; and it looks “to the hole of the pit whence it was digged.”

The period of these Letters is that in which Newman was accustoming himself to the idea of secession. He was a master of introspection and self-portraiture; the process of auto-suggestion is vividly described. But the interest of the book is historical, not actual; the climate has changed. People still become Roman Catholics from a variety of motives — political, æsthetic, temperamental; and two generations ago more serious reasons led more serious persons to take that step. But surely no one ever took it, then or now, on such

grounds as those given by Newman; that is, on the strength of a supposed analogy between the relation of the Church of England to modern Catholicism and that of the Monophysites of the fourth century to Rome; Luther corresponding to Eutyches, the English bishop to Flavian, and Leo the Great, the most imperial of Roman Pontiffs, to the fatuous Gregory XVI. The unreality of the outlook is absolute. However great their negative sincerity, the position of those who take it is fantastic and unreal. These extravagances of the Tract party have left their mark more deeply than superficial observers think upon the Church of England. Their results are seen in its thinning congregations, its declining observance, its increasing failure to keep in touch with the national mind and life. When religion takes them into a backwater, people pass it by.

Newman was "stiff in opinion." Anglicanism he despised, Protestantism he detested, Liberalism he hated and feared. His ideal Church was that of the Fathers of the fourth century. "Be, my soul, with the Saints! and shall I lift up my hand against them?" "The much-enduring Athanasius and the majestic Leo," these were his heroes. "Anathema to a whole tribe of Cranmers, Riddleys, Latimers, and Jewels! perish the names of Bramhall, Ussher, Taylor, Stillingfleet, and Barrow, from the face of the earth, ere I should do aught but fall at their feet in love and worship, whose image was continually before my eyes, and whose musical words were ever in my ear and on my tongue!" His difficulties in later life came to a great extent from a certain *esprit frondeur*; he did not work easily with, or under, other men. But he saw no Catholicism outside Rome; and he was too thoroughly drawn to Catholicism, both by temperament and from dread of the scepticism which, for him, was the alternative, to hesitate. Acutely as he suffered under the deplorable Pontificate of Pius IX and at the hands of his odious *entourage*, it is impossible to think that his regrets were more than velleities; or that, whatever he may have said or written under extreme nervous tension, he ever seriously contemplated retracing his steps. Nor can we wish that he had done so. If the Roman furrow was not his, the English was still less so; like another eminent and ambiguous personality of our generation (Lord Rosebery) he must plough his own. Such figures are the disappointment of their own, and an enigma to later, time. They are full of promise, well equipped, brilliant, the favorites of fortune. "Ye did run well; who did hinder you?" Yet the dull, the vulgar, the mean, outstrip them. These have, it seems, a robustness of fibre in which those are lacking; and now, as of old, the sorrowful but inexorable sentence is passed upon

the children of the kingdom, "the publicans and the harlots"—a lesser breed, a lower race—"go into the kingdom of God before you."

ALFRED FAWKES.

RUGBY, ENGLAND.

THE RELIGIOUS EDUCATION OF AN AMERICAN CITIZEN. FRANCIS GREENWOOD PEABODY. The Macmillan Co. 1917. Pp. xii, 214. \$1.25.

Professor Peabody sets out with asking some questions which have at present more than usual importance: "What are the special obstacles which American civilization offers to religious progress? What are the traits of the American character on which teachers of religion may most confidently depend?" The Papers which constitute the book, "occasional for the most part in their origin and fragmentary in their form," are offered not as an answer to these and kindred questions, but as "exploratory excursions" into the field. This modest description is more than justified. The book has more unity than is here claimed. It is permeated throughout by Professor Peabody's experienced insight, sound judgment, clearness and grace of style, and his loving appreciation of the person and work of Jesus Christ. An illuminative instance of this is his treatment of the interview of Jesus with the Roman centurion (p. 112), and of the light it casts on the nature and worth of discipline, so much needed in American life. His analysis of the American character is discriminating and just (p. 93 f.); especially in his insistence on two foci for it—commercialism and idealism—rather than either of these as a centre, as many superficial observers have reported.

The book accomplishes its aim. It is not a treatise on Americanism, education, or religion; but it flashes interpretative light on all three, and adds another to the valuable series in which Professor Peabody has shown the union of piety and intelligence.

FREDERIC PALMER.

HARVARD UNIVERSITY.

STUDIES IN THE PROBLEM OF SOVEREIGNTY. HAROLD J. LASKI. Yale University Press. 1917. Pp. 297. \$2.50.

Mr. Laski's book will, we venture to predict, command two classes of readers; for it is a contribution not only to political thought but also to the history of events of wide interest. Written with the object of discussing the theory of the State, it contains really valuable